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THE FORMATION OF THE CHRISTIAN OUTLOOK
OF THE STUDENT YOUTH IN VOLHYNIA PROVINCE
(19th – early 20th century)

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ФОРМУВАННЯ ХРИСТІЯНСЬКОГО СВІТОГЛЯДУ
УЧНІВСЬКОЇ МОЛОДІ НА ВОЛИНІ (XIX – початок XX ст.)

У статті розглядаються основні аспекти виховання дітей та молоді у християнському дусі у Волинській губернії. Проаналізовані автором архівні документи засвідчують, що в школах цього регіону школярі вивчали Закон Божий, дітей залучали до церковних богослужінь, вони займалися християнською освітою. Обґрунтовано, що представники громадських об'єднань і релігійних братств були залучені до виховання дітей та молоді. Досліджено роль представників волинського духовенства у формуванні християнського світогляду молодого покоління. Пояснюється, що багато вчених вивчали проблему релігійної освіти. Автор детально проаналізував наукові праці Г. Єрмака, Г. Кот-

ломанітової, І. Мицишина. Було з'ясовано, що основною метою духовних установ минулого було формування особливого типу мислення – сакрального. Виховання дітей християнської моралі в Україні сягає часів Київської Русі, коли в 988 р. князь Володимир проголосив християнство головною релігією держави. Це дало великий поштовх розвитку освіти, науки та мистецтва. У XIX – на початку XX ст. Волинська губернія входила до російської державної релігійної освіти, а отже, виховання у дусі християнства продовжувало розвиватися, і православ'я на цих теренах було основною релігією. Релігійна освіта забезпечувалася під час шкільних та позаурочних годин. Молоде покоління читало Біблію та книги на морально-етичні теми. Студентські книги вміщували матеріали про співчуття, милосердя, любов та терпимість. Діти співали у церковному хорі. Представники церковного братства відкривали початкові та недільні школи, вели моральні бесіди. Найбільші церковні організації були у Луцьку, Кременці, Острозі. Основні напрями впровадження учнів православної педагогіки та закладів освіти сьогодення визначені у статті.

Ключові слова: студентська молодь; християнська освіта; християнський світогляд; Волинь; громадські об'єднання; релігійні братства.

THE FORMATION OF THE CHRISTIAN OUTLOOK OF THE STUDENT YOUTH IN VOLHYNIA PROVINCE (19th – early 20th century)

The article examines the main aspects of children and young people upbringing in the Christian spirit in the Volhynia province. The author analyzed a lot of archival documents. It is explained that in the schools of that region schoolchildren studied the Scripture, children were involved in church worship, pursued Christian education activities. It is substantiated that representatives of public associations and religious fraternities were involved in the education of children and young people. The role of the representatives of the Volhynian clergy in the formation of the Christian outlook of the young generation was investigated. It is explained that many scientists have studied the problem of religious education. The author analyzed in detail the works of G. Yermak, G. Kotlomanitova, I. Myshchyshyn. It has been found that the primary purpose of the spiritual institutions of the past was to form a special type of thinking – the sacred one. The upbringing of children in Christian morality in Ukraine goes back to the times of Kievan Rus when in 988 Prince Vladimir proclaimed Christianity the main religion of the state. It gave a great impetus to the development of education, sciences and arts. In the nineteenth and early twentieth centuries when the Volhynia province became a part of the Russian state the religious education, and therefore up-bringing in the spirit of Christianity, continued to develop. Orthodoxy was the main religion in the Volhynia province. The religious education was provided in class and after school. The younger generation read the Bible and books on moral and ethical topics. Students' books had texts about compassion, charity, love and tolerance. The children sang in the church choir. The church fraternity representatives opened elementary schools and Sunday schools, held moral conversations. The largest church organizations were in Lutsk, Kremenets, and Ostroh. The Christian education is in

tune with the modern humanistic orientation of the education. So the principal ways of introducing the Orthodox pedagogy into the modern educational institutions are determined in the article.

Key words: *student youth; Christian education; Christian outlook; Volhynia province; public associations; religious brotherhoods.*

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Introduction

In the years of Ukraine's independence, we observe the process of actively introducing the best 19th – early 20th century's achievements into the practice of schools. The need to educate children and young people in the Christian spirit, based on the models of national education, is outlined in the Law of Ukraine "On Education", which identifies "the upbringing of patriotism, respect for the cultural values of the Ukrainian people, its historical and cultural achievements and traditions" as one of the priority principles of state policy in the field of education ("[Zakon Ukrayiny](#)", 2019). The topicality of studying the problem of forming a child's Christian outlook in Ukrainian pedagogy is also conditioned by the opening of Sunday schools, an increase in the number of Christian camps, the introduction of the "Christian Ethics" course at school, the development of basic principles of gender education.

The peculiarities of the process of Christian education of the younger generation have been the subject of research by many domestic scholars. Thus, H. Yermak explored the interaction of educational institutions of the Orthodox Church and the public in the moral upbringing of the student youth in the South of Ukraine in the late 19th – early 20th century. The researcher explained that "the unity of spiritual and moral education of student youth based on the principles of the Christian doctrine was inherent in the pedagogy of the 19th – early 20th centuries" ([Yermak, 2015, p. 7](#)). The research of H. Kotlomanitova "Religious education in the history of school education of Ukraine (1860s – 1930s)" clarified the prerequisites of the religious education in the system of school education of Ukraine in 1860s to 1930s and determined the content and procedural components of the religious education in educational institutions of the studied period. The author identified three periods of religious education: 1) religious education in the schools of Ukraine in the autocratic Russian Empire (1860–1917); 2) religious education on a national basis in the educational establishments of Ukraine during the national liberation struggle (1917–1920); 3) alternative approaches to religious education in the Soviet-era Ukrainian schools (1920s to late 1930s) ([Kotlomanitova, 2007](#)).

I. Myshchyshyn analyzed the peculiarities of the moral education of Ukrainian youth in the process of cooperation between the school, the Greek Catholic Church

and the public in Galicia in the late 19th century to 1930s. The author explained that “the clergy’s analysis of various approaches showed that the only acceptable worldview foundation of educational theories is the Christian teaching. Such a choice is justified by the historical tradition and is in accordance with the mentality of the Ukrainian people” (Myshchyshyn, 1999, p. 14). The specifics of education and upbringing of children and young people in the Volhynia province were studied by N. Bovsunivska, O. Brychok, L. Yershova, O. Kostyuk, M. Kruk, N. Seiko, S. Sytniakivska. As noted by the researchers, the period of the 19th – early 20th centuries is characterized by the development of religious education in Volhynia. The main purpose of the spiritual educational institutions “was to form a special type of thinking – the sacred one” (Levkivskyy, 2011, p. 153).

The purpose of the article is to analyze the peculiarities of the formation of the Christian worldview with the young students of Volhynia province during the 19th to early 20th centuries.

The upbringing of children on the lines of Christian morality in Ukraine goes back to the times of Kievan Rus, when in 988 Prince Volodymyr the Great proclaimed Christianity the official religion of the state. This gave a great impetus to the development of education, science and art. Studying the basic tenets of the church, reading theological books required competent people, whose training began to be provided by newly opened educational institutions. In addition to the Bible study, the specifics of worship, the tenets of the church, religious schools formed a Christian character, the basis of which was faith in God, the fulfilment of His commandments, education in obedience, love for one’s neighbour, respect for the elders, compassion, charity and other moral and ethical virtues. In addition to the idea of salvation and faith in the Son of God, the core of Christian philosophy and morality is the commandment to love “one’s neighbour and one’s enemies”. The Teaching to Children (1109) by Vladimir Monomakh, in which the author called for helping the poor and orphans, respecting the elders, showing love and mercy, constantly learning can be considered as the moral and ethical code of youth education.

The moral and spiritual tendencies are observed in the educational process of all religious educational institutions, including those that operated in the area of Volhynia. Note that in the 16th – 17th centuries there was a significant surge in religious and cultural life in this region, as the Ostroh Academy was established, a printing house, the Ostroh College, Catholic and Protestant schools in Hoscha, Dombrovytsia, Liakhivtsi, Berestechko were opened, and polemicists conducted their religious disputes. In the nineteenth and early twentieth centuries, when the Volhynia province was part of the Russian state, the religious education, and therefore the education in the spirit of Christianity, continued to develop actively. This was due, first of all, to the educational policy: the government saw an ally in the church to promote big-power politics. In addition, the majority of the population professed Orthodoxy: in 1897 their number was 70.46%, the same number was in 1912 – 70.73%.

In the early nineteenth century a new type of schools emerged in Volhynia, i. e. church-parish schools and theological schools, their purpose was “to strengthen the foundations of Christianity in the newly annexed territory, to improve the educational level of the Orthodox Volhynia” (Levkivskyy, 2011, p. 128). According to archival data, in 1819 Primary theological Schools were opened in Kovel, Zayets, Klynets and Berdychiv (“*Istoriya pochatkovoho oblashtuvannya*”, 1896, p. 316). The second half of the nineteenth century was characterized by an active emergence of parish schools, men’s and women’s religious schools, the functioning of Volhynian and Kholm theological seminary. An analysis of archival materials, periodicals, scientific and pedagogical press made it possible to establish the fact that the teaching of Christian virtues was carried out in the following directions: a) promotion of Christian values during schooling; b) formation of a Christian worldview during extracurricular activities; c) education of moral and ethical foundations of behaviour while reading textbooks and fiction; d) involvement of the clergy and the public in the upbringing of children and young people in the Christian tradition.

The upbringing of children and youth in religious institutions was aimed at forming the qualities of true Christians, so the educational process was subordinated to this purpose. One of the main subjects taught to children in parish schools was the Divine law and church singing. During the classes, teachers and priests read scripture texts, stories on moral and ethical topics, proverbs and sayings like “God loves the truth”, “Don’t build a church, but console an orphan”, and explained the notion of the Christian charity, demonstrating the fact that the teachers tried to bring true Christian and moral virtues to the students. The Volhynia church primary school teachers’ increased attention to music and singing lessons is commendable and deserves a highest appreciation. Despite the fact that the students mainly studied church songs (troparions and kontakions), the singing lessons contributed to the development of aesthetic taste, an ear for music, vocal abilities, ability to work in a team, observation, attentiveness in children. At the lessons, the children revealed their creative potential, which promoted good mood, combated solitude, imparted feelings of confidence. Especially useful were the lessons for those students who were endowed with musical abilities since they were able to sing during worship services.

There are many facts about the increased attention to teaching church singing in Volhynia schools. In particular, in 1909, the Zhytomyr county superintendent of church-parish schools, priest V. Mykhalevych issued instructions for a variety of religious singing classes in primary schools. According to this instruction, teachers were required to use different exercises, teach students to perform certain musical works, use special musical terminology, and correctly answer questions related to the interpretation of musical works. V. Mykhalevych’s document was meant to involve children in worship in the church: “I ask to make sure that children of all schools sing in church, and if they cannot sing everything, then they should do at least hymns” (“*Rozporyadzhennya yeparkhialnoho nachalstva*”, 1909, p. 55).

An analysis of archival materials shows that the upper ecclesiastical leadership worked closely with teachers and priests who taught in rural elementary schools in Volhynia. For example, superintendent V. Mykhalevych asked teachers to submit their suggestions on teaching church singing: “Let me know what is to be done to introduce church singing in schools where the teacher does not have the necessary knowledge and skills and cannot teach children to sing” (*“Rozporyadzhennya yeparkhialnoho nachalstva”*, 1909, p. 55). The upbringing of children and young people in the Christian spirit was carried out through extracurricular educational activities. An example of this is the organization of education and upbringing of students at the Tesiv elementary school in Ostroh district. Teacher L. Kozytska came to church every Sunday with the children to sing in the church choir. For the rehearsal of the choir, the children gathered at school in the afternoons, even when the weather was very unfavourable: “I will tell them to come to the rehearsal (whatever the weather is outside), and they are sure to come” (*“Eksponaty na vserosiysku tserkovno-shkilnu vystavku”*, 1909, p. 378).

The Christian-oriented educational activities were conducted with students of theological schools. For example, girls of women’s schools systematically performed Christmas and Easter plays, read religious literature, attended worship services in urban and rural churches. It should be noted that a great emphasis was placed on the educational process: “The management paid special attention to the education of girls, the development of their religiosity, patriotism, diligence, accuracy, obedience” (*“Akt u Volynskomu zhinochomu uchylshchi”*, 1907, p. 598). In the Orthodox seminaries of the Volhynia province, education was aimed at “the correct formation of the character of the students, which would correspond to their future profession, affirm them in good Christian skills, cultivate love and respect” (*“Statut pravoslavnykh dukhovnykh seminariy”*, 1867, p. 96). Teachers tried to cultivate a high-moral personality and eradicated negative habits in their pupils. Section 156 of the statute states that “students’ violations of the rules of decency and courtesy, mischievous, rude and offensive jokes and similar offenses, especially lies, must be strictly prosecuted” (*“Statut pravoslavnykh dukhovnykh seminariy”*, 1867, p. 99).

One of the means of forming the Christian outlook of children and youth in the Volhynia province was reading texts of educational textbooks and fiction. The texts of the readers of that time recounted the need to sympathize with others, to be restrained and patient, to respect parents and elders, and individual stories told about famous Christians, religious figures, devout monks. Such were the readers, for example, compiled by M. Lebedev and M. Putsyl, used by the teachers of the Volhynia region.

Representatives of the clergy were actively involved in the process of educating young people along the Christian lines. For example, the Bishop of Volhynia and Zhytomyr Modest participated in the educational process. During his meetings with the pupils of the schools, he called upon them to be God-fearing Christians, and set an example not only of the holy martyrs, but also of people who lead a pious lifestyle and work with children. In one of his conversations with students in 1890, he told

of a well-known educator, Professor S. Rachinsky, who left service at a high school and began working in the field of public education: “In front of sixth-graders Modest enthusiastically depicted the simple life of Rachinsky in the circle of students of his rural school, interestingly recounting his journey with students to the Nile desert” (“*Vidvidyny Pervosvyashchennym Modestom*”, 1890, p. 1011). Bishop Agathangel and Archbishops Anthony and Thaddeus were also involved in the preaching of religious and moral virtues. Their sermons and educational activities were widely reflected in the Volhynian Eparchial Gazette (“*Vidkryttya nedilnoyi shkoly*”, 1868; “*Oholoshennya podyaky*”, 1869).

Particularly important in the formation of Christian values with the younger generation was the work of the Orthodox Church fraternities of Volhynia province. The largest religious societies of the time were the fraternities of St. Cyril and Methodius in Ostroh (1865), Alexander Nevsky in Radyvyliv (1867), Holy Cross in Lutsk (1871), Holy Virgin in Kholm (1876), Pochaiv (1884), St. Volodymyr in Volodymyr (1887), St Michael in Kremenets and St. Volodymyr-Basil in Zhytomyr (1888). Some of them organized elementary and Sunday schools. Activists of these associations widely involved children and young people in Bible education and divine worship. The members of the spiritual societies tried to attract the younger generation to the readings, which is why the periodical press at that time advertised religious and moral ethical readings. For example, a following advertisement was published by the leadership of the Epiphany St Michael Fraternity in Kremenets: “Extra-service readings and conversations will be held at the Kremenets Epiphany Monastery. They will be led by the Epiphany St Michael Fraternity in Kremenets, which is located at the monastery. The truths of the Orthodox faith and the rules of Christian morality will be the subject of readings (“*Oholoshennya vid Rady*”, 1891, p. 143). The members of religious associations, while talking to young people, emphasized the need for daily prayer, church attendance, observance of Christian morality and rules.

An analysis of the religious education of children and youth of the Volhynia province shows an active participation of the clergy and the public in this process. Teachers and activists used individual and group forms of work, held conversations, explained the Scriptures, told biblical stories, apocrypha, the lives of the saints, during which they invoked sympathy, love for their neighbour, tolerance, respect for the elders, humility, restraint and patience in children.

Conclusions

The educational ideals of the 19th to early 20th century, which were propagated among the young generation of Volhynia, are consistent with the modern humanistic paradigm, therefore, the basic postulates and legacy of the Orthodox pedagogy should be applied in the current school in the following directions: a) conducting Christian Ethics and Morality courses in comprehensive schools; b) developing curricula for Sunday school classes; c) involvement of the clergy and the public in the education of the young generation in the Christian spirit and the formation of their outlook on the moral and ethical principles of Christianity; d) fostering com-

passion and charity in an inclusive educational environment to ensure the full development of the child. The preservation of the Ukrainian identity and culture, the formation of a national outlook based on Christianity are important in the time of European integration and globalization of education.

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